





## A Humorous, but Truthful Notice.

Under the caption of "A Week on Land and Water," a writer for the *Sacramento Daily Record*, "Bill Dadd, the Scribe," gives the following humorous account of one of Mrs. Foye's Seances in that city:

Editors Record:—After I had refreshed my system with some "nutritious aliment," I proceeded to look for amusement for the first evening. While cogitating on what to pursue for that evening, a soft voice spoke thus—

"Well, Uncle, are you going to the 'Seance' to-night?"

Offended at his familiarity, I raised my spectacles that I might give him one of my most withering looks as I replied: "Young man, I have none to see."

"You are mistaken," said he, "I did not mean a human aunt."

"Well, youngster," said I, "if you want me to see ants here in Sacramento, you will be disappointed, for we have every variety of ants in Woodland, and I am not going to pay four bits to see ants in Sacramento."

"Why, you old muddled-headed dummy," replied he, "I mean Mrs. Foye's spiritual Seance."

I was all attention. I took my cane and tottered off to Turn Verein Hall. After arriving there, I deposited my four bits as entrance fee, and wandered in promiscuously. A large number of about three hundred people were assembled, whose longest and thickest were ladies. A few moments elapsed, when a medium-sized lady came forward and seated herself at the piano. She sang in a clear, melodious voice, simple song, "Air, which spoils the singing of so many of our fashionable ladies, who imagine that the contortions of a beauty, and a woman, is the only way to the entire absence of sense entitles them to the distinction of being learned."

[She reminded me of my early days, when I listened to the youthful voice of Mrs. Foye, who sang, "O, take me to your arms, my love, for keen the wind doth blow." Well, those days are gone, yet their memory lingers like smoke on a dark, stormy night, hiding by its perfume the puppyishness of the young man. And now, even after long and weary years have cast their shadows over the sunshine of those days, the melody, which I heard in the simple melody, will awaken all the slumbering rays of tender light, for a moment, rendering life's great desert an Eden of purity.]

While singing she presented the picture of an artless, intelligent lady of about twenty-five years, of graceful form, rather slender, and finely chiseled features of the Grecian type. She would be called good-looking, and really, she was. Her hair was straight; mouth rather wide, with thin lips, betokened a fine nervous temperament, with a temper of her own. She sang in a clear, melodious voice, simple song, "Air, which spoils the singing of so many of our fashionable ladies, who imagine that the contortions of a beauty, and a woman, is the only way to the entire absence of sense entitles them to the distinction of being learned."

After the song the medium ascended the stand, and announced that she was there to demonstrate the phenomena of Spiritualism, as explained in her powers as writing and rapping medium. I did not fear the writing, for I do some of that myself; but I did fear the rapping. Mrs. D. is a rapping medium, and has rapped me over the head with the broomstick often. A committee of two was chosen, and the performance commenced. [By the way, I will mention that the Committee discovered the spiritual doctrine.] Ballots were passed among the audience, on which whosoever chose wrote what name suited their fancy. Then folding them close, so that no common eye could read them, they were passed to the table. The medium sitting between the Committee, with her person not touching the table, which was plain, with no drawers, took a ballot in her hand, and asked, "Is this the name?" On asking this question, three knocks were heard, plain and distinct. The next question, "Will the spirit write the name of the Committee?" was asked, and the spirit wrote the name of the Committee. The medium's hand then traced a name on the paper, from right to left, and bottom upwards. On opening the ballots the names were invariably the same. Not one mistake occurred. Various spirits were called up, and answered a multitude of questions, giving perfect satisfaction in most cases—I think I might say in all.

At the end of the sitting, the Committee were unanimous in deciding that there had been no "shenanigan" as the vulgar say. One hearty cheer was given under the platform, another felt them on the table at a different period of the seance. Take it all in all, there was something beyond my simple comprehension of the phenomena of Spiritualism. Not one mistake occurred. Various spirits were called up, and answered a multitude of questions, giving perfect satisfaction in most cases—I think I might say in all.

REMARKABLE PRESENTMENTS.—Last week Friday, Mr. J. D. Seaver, Sheriff of Lamolille county, was fatally injured. It seems there was a horse trot at Morristown, in which he and a Mr. Gilman were parties. Seaver's gig was overturned by his running into Gilman's, when Mr. Seaver was dragged about thirty rods and badly mangled, especially about the head.

While at Montpelier last week, we heard some very remarkable news in connection with the death of Mr. Seaver as stated above. We give them as we heard them, and can, if necessary, name our authority. We understand that, for a long time previous to his death, Mr. Seaver was repeatedly told him that death would soon enter their family, and strongly urged him to purchase a lot in the cemetery—upon which, it seems, Mr. Seaver had been at work, helping to lay out the dead.

On the morning of the day on which the above race took place, Mrs. Seaver told her husband that she dreamed the night before that she saw him thrown from a wagon, dragged some distance, and strike his head against something, she could not tell what, and killed. She urged him not to go to the race. He said he would go, and she said she would go, and he went. He, however, seemed to be not altogether right, and before the race told Mr. Gilman that he would rather not drive, but upon the urgent solicitation of Mr. Gilman, he drove. The result, Mrs. Seaver, upon his departure for the race, dressed herself as if ready for a journey, and awaited, as she always, to be called upon to go to him. And she was. When sent for, she told the messenger before he related his errand that she knew what he had come for. All of which we give as we heard it, and pronounce it very strange, if true, and we believe it is.—*Vermont Record*.

"SPEAKING OF SHAVING," said a pretty girl to an obdurate old bachelor, "I should think that a pair of handsome eyes would be the best mirror to shave by."

"Yes," responded the bachelor, "many a poor fellow has been shaved by them."

EMERSON, or some other Eastern writer in the *Atlantic*, (the magazine, not the ocean,) tells us that "much is said about the tongue." True, the thing is in everybody's mouth. He'd be a dunce or a dummy who couldn't say something with such a subject as that.

The last census shows that over 30,000 persons in the United States were engaged in printing, publishing, etc., of whom 22,106 were printers, 2,694 editors, 411 reporters, 917 publishers, 943 newsmen, 6,010 bookbinders, and 1,361 booksellers and stationers.

ALMOST any one can write a long newspaper article, but it takes talent to put the same amount of thought in a short one, and ten persons will read the latter where one will the former.

AN Irish witness in a court of justice, being asked what kind of "ear-marks" the hog in question had, replied: "He had no particular ear-marks, except a very short tail."

"WHERE shall I get a panel?" said the Sheriff to the Judge. "Well, I suppose, Sir, that you can get panels enough out of doors."

A LEXINGTON (Ky.) paper says that town has a population of nine thousand persons, with eleven hundred souls.

The best paid minister in Connecticut is Rev. C. L. Goodell, of New Britain, who receives \$2,500 a year.

## The Banner of Progress.

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## TO CORRESPONDENTS.

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## Are the Tendencies of Spiritualism Immoral?

We once heard of an old deacon, who was somewhat wealthy, and owned a splendid farm, situated near the foot of a hill that was high and steep. On the top of the hill lived a poor man, who, with adverse circumstances and miserable health to contend with, often found a scanty supply in his larder wherewith to satisfy Nature's demands for food; and sometimes—though with the greatest reluctance—he was driven to the necessity of calling on his neighbor for assistance to keep actual starvation from his door. One bitter cold morning, finding that there was no other alternative—that he must seek aid or starve and freeze—he, with his family, called on the old deacon, and related the circumstances of his forlorn condition. The old deacon promised to see what could be done for him. So, after fortifying himself from the cold without by taking a warm breakfast within, he started for his nearest neighbor, who lived just beyond him on the plain.

It so happened that this man was an old-fashioned Universalist. The old deacon soon made known his errand, by stating the fact of the destitute condition of their neighbor on the hill, and remarked that he had done a great deal for him, and thought it was about time for others to take hold and help. The Universalist pleaded entire ignorance in the matter, and inquired what they most stood in need of. The deacon replied, that they had not a stick of wood at the door, and that he thought it a burning shame that they had been so neglected; but one could not do everything, and, as he had done a great deal, it was about time for him to stop. The liberal man was not long in starting for the woods, and, on his return, having reached the deacon's house at the foot of the hill, he found that his heart had been too generous for the strength of his team; so he applied to the deacon for the loan of his team to draw the wood up the hill. But the old Christian deacon demurred somewhat, and finally said: "You know, neighbor, I told you this morning, that I had done a great deal for these folks for many years; and there is a point where one must stop." Irritated beyond endurance by the covetousness of the old deacon, the Universalist denied that the deacon had done aught for the poor family, and challenged him to name one thing that he had done.

"Oh!" replied the deacon, "I have done a great deal—a great deal." "But name one thing, Deacon," said his neighbor, "or I will brand you as a falsifier all over town." Driven to the dire extremity, the old deacon falteringly replied, while he turned his face away for very shame, "I have prayed for him night and morning for these last twenty years!" How much did his prayers avail? The suffering condition of his neighbor is the answer.

One more illustration of the inconsistency of the Christian manner of praying, and we will pass on to consider the directions of Jesus Christ with regard to prayer. It has been a custom as old as Christianity itself for the priest—or man of God, as he is sometimes termed—to go with the armies of the nation when marching out to fight its enemies, for the purpose of interceding with the Almighty, that victory may crown their efforts. We, as a nation, have just passed through a terrible war—terrible in the expenditure of human blood and treasure. Let us try the praying principle here. Behold the Northern army, under General Grant, moving down to attack the Southern army, under General Lee. When the final military preparations are all completed, before the forward movement is made, a hollow square is formed, with General Grant and his staff in the center. Along comes the clergyman, and takes his stand beside the horse of the commander-in-chief, and prays somewhat on this wise: "Unto Thee, O God, the God of battles, we come. We know the greatness of Thy power, and our weakness. Our trust is alone in Thee. We know that 'the race is not always to the swift, nor the battle to the strong,' but it is God who giveth the victory. Grant, then, O Almighty Being, that success may crown our efforts, and victory turn on our side, and Thy name shall have all the glory." "Amen!" says General Grant.

Over in the Southern army, there is another hollow square, with General Lee in the midst, and a clergyman, just as sincere and honest as the Northern one, prays to the same God in the same language: "Give us the victory, and Thy name shall have all the glory."

Which of these prayers will He answer? Do you honestly believe that He will have anything special to do with either party? We can tell you which will go away crying, "Great is Allah, for He hath given us the victory over our foes!" It will be the party possessing the most physical force and courage, and that can handle the horrid machinery of death the most successfully. To tell the plain truth in the matter, we would rather, in order to win a victory, have fifty thousand good and well trained soldiers, with the cool-headed General Grant to plan the battle, and the impetuous Phil Sheridan to execute, than all the prayers in Christendom.

But, look at the inconsistency of this prayer. It is claimed that God has said in His commandments, "Thou shalt not kill!" And yet, in spite of that command, they go out to kill their thousands. What is still more inconsistent, not being able to kill enough themselves, they call upon God to take hold and help them. Or, in other words, they pray God to help them break His own commandments! Can there be anything more

inconsistent than this manner of praying? The ignorant Chinaman, who bows down and does reverence unto his Joss, is more consistent than the Christian in the above described species of worship; for he has never enjoyed the advantages of an intellectual education, which many Christians have. Jesus Christ's idea of prayer will be considered in our next.

## The Daily Press coming over to Spiritualism!

To our utter astonishment, not to say disgust, we perceive that the *Bulletin*, *Alta*, and some of the smaller fry of journals, such as the *Evening Dispatch*, have lately, on several occasions, dared to publish long articles detailing occurrences produced through the ministrations and instrumentality of spirits—the events recorded having taken place both in Europe and America. We are in trepidation from a fear that our thunder is about to be appropriated without credit by the remorseless bigots who have hitherto lost no occasion to abuse us and our belief with ridicule and innuendo, for the lack of arguments by which to controvert well established facts. Let these thieves beware! We shall not tamely submit to have our fundamental doctrines made use of to popularize our enemies. Keep your own side of the fence—gentlemen, we were about to call you; but thieves are not generally considered such! Let us enjoy our beautiful faith and philosophy, without apprehension that, at the eleventh hour, these laggards may come in to claim equal and perhaps superior privileges with us in the kingdom.

One day last week, the *Bulletin* published, in their supplemental sheet, two articles of a thoroughly Spiritualistic character, without a word of doubt or skepticism in regard to their reliability. Wonderful condescension! We expect to see in that paper, by-and-by, regular accounts of spirit communications in various parts of the country. But hold! We had forgotten, in our enthusiastic admiration of their recent liberality, that this *Bulletin* still obstinately refuses to insert notices of spiritual lectures in its usual Sunday list of church meetings, and will not even advertise, for money, our spirit mediums! This conduct makes the enormity of their offence, in stealing our thunder, still greater. The fact is, they are trying to get into our heaven through a back door! They are welcome to come in and join us if they wish, but we will see that they enter by the open front door, in sight of all the people! And, now we think of it, it is not so much to their credit, after all, to publish spiritual facts in a slip sheet, and not in their regular editorial columns. For, don't you see?—this does not commit them to an endorsement of the truth of the statements contained in those articles. You don't catch them endorsing anything that is true; especially if it be a truth of the Spiritual Philosophy. But never mind; we are thankful for small favors, and suppose that, by being so, we may obtain larger ones.

The *Alta* had the temerity to say, the other day, that a little child, who had been burned by its clothes taking fire, would be in the spirit world before the account was seen by its readers. Pray, where is that world, if it is not within, about, and around—in fact, everywhere? Wherever spirit exists, there is the spirit world; and this earth is as much the world of spirits as any other. The only difference is between the form occupied by the spirit here, and that assumed hereafter. The successor of Fitz Smythe in the local department of the *Alta* had better become more familiar with the Spiritual Philosophy, before dabbling in its terms. He was only accidentally right in saying the child would be in the spirit world; for it is evident to every sane man that it could never have been, and never would be, anywhere else, unless it should go outside the universe!

The pro-Irish, anti-Coolie, cheap evening paper, the *Dispatch*, also published a "ghost story" a few weeks ago. Its conductors would feel cheap enough, should they be called Spiritualists for so doing. But we will not complain any more seriously than we have in this article, if our contemporaries of the daily press will continue to publish, even without comment of their own, such facts as may come within their observation, by reading or otherwise, relating to spirit communion. We don't care so much about the particular way in which the truth reaches the people, as we do that it may reach them in some way.

## The Second Adventists.

"Tribulation Cummings," the "great gun" among the believers in a general conflagration of the earth and the reappearance of Jesus Christ at a near period of time, has published a new book, entitled "The Warning Cry," from which the following is an extract:

"As the great transformation draws nearer, the groans of creation are louder, and man feels a secure anchorage ground on earth. Our cattle have been smitten with the return of the Egyptian plague; pestilence has decimated great capitals, and the people have been driven from the destroying angel; the last vial, as I have elsewhere shown, was poured into the air, and the lamentations of the bereaved, and the terror of the fugitive, and the graves of the hastily buried dead, cry aloud, 'It is done.' I stated in a previous work that if the last vial was, as I believed it was, poured out in 1848, and still runs on, we might expect those destructive blights on vegetables, on animals, and on men, which this year have roused the fears of Europe. As if to justify the interpretation then given, the Press, the men of science and observation, and physicians, all attribute the visitation of this year to an abnormal condition of the air. Those and similar disturbances of our mundane system are laid down by our Lord as premonitory signs of His approach. Trumpet-tongued, they sound throughout Christendom these warning words: 'Behold, the bridegroom cometh!'"

We think he will find the "bride," said to be the Church, in rather a demoralized condition just now. At any rate, we don't think her a fit bride for such a groom as Jesus is represented to be in the New Testament. She is too fond of finery, and too aristocratic in her habits and feelings, for a plain man like the Nazarene.

THE Eastern papers give accounts of the reception of the Davenport Boys in the Russian capital, which confirm what we said a short time ago—that they were still acting as spirit mediums, and openly proclaiming the fact. The whole imperial family of Russia have recently been present at their seances, the Czar himself included.

JO KERR says it is now fine weather for sheep. He don't know whether this will be considered as a joke or not, but he gives it as an earnest that he means well, whether or no.

## Caste, Race, Color.

We wish to express several thoughts which occurred to us while reading a notice of this paper in the *Industrial Magazine* for March, in which the editor of that publication takes occasion to rebuke us for what he considers our unscientific position in regard to distinctions of race, and particularly of the human race. Now, we have not a particle of deference for the *ipse dixit* of any man, whether he claim to be scientific or otherwise, when his conclusions and expressed opinions conflict with our conscientious convictions of truth; and we shall proceed to state some of these convictions, which are in diametrical opposition to those of the writer referred to. We deny that, in a state of nature, or before education and cultivation are applied, there is any inferiority in one race of men to any other race; but we assert, on the contrary, in the language of the Declaration of Independence, that all men are created equal. By this, we mean that all have the same capacities and powers, awaiting development to a greater or lesser degree, according to the opportunities afforded by their condition in life, and by the circumstances occurring to them through life. All distinctions of this sort, which men have instituted and enforced upon each other, are artificial, not natural; and we propose to show that the advocates for the maintenance of these distinctions are unscientific, as well as unnatural, in their reasoning on the subject.

The distinction of caste, thanks to the sanguinary war from which we have just emerged, no longer exists in Republican America. With the extinction of chattel slavery went out the last vestige of that grievous wrong to mankind. All are now equal before the law, and soon will be before the ballot-box. As we wish to confine our remarks to the conditions we find in our own country, we will not refer to this portion of the subject further than to say that we inherited this species of class distinction from the old-world civilization, as we have inherited everything else. But when we discover, as we now do, a strong effort being made by the professors of pretended science, and the advocates of a selfish classification, to enforce in practice the theory of a radical distinction of races, so as to afford themselves an excuse for oppression, which the distinction of caste formerly gave them, we think it proper to expose the fallacious pretenses set up to sustain such a theory. Without referring to the Bible as a final authority in the matter, we would say that we believe that "God made of one blood all nations of men;" which is the same as asserting that all mankind are of one race. And the anatomist and physiologist finds this declaration confirmed by the most minute investigation he can institute in regard to it. Contrary to the assertion of the editor of the *Industrial Magazine*, it is found that all the temperaments exist in every race under the sun. The predominant characteristics are different in the inhabitants of different portions of the earth; but there are negroes, as well as whites, of a lymphatic, and also of an energetic nervous temperament; all the interior economy of the system is the same in a black, a copper-colored, a yellow, or a white man. The same brain, lungs, heart, arteries, veins, bones, digestive and other organs, differing only in development, exist in each. The blood is of the same color in all! And, in the last analysis, we find the only existing distinction, which has even the appearance of being a radical one, to be that which these casuists wish to make the most of as an excuse for oppression, namely, the color of the skin! But we maintain that this difference is not a radical one, but that it is wholly dependent upon climatic conditions that have existed for many ages in the regions of the earth inhabited by the different nations. We remember having read, a few years ago, a very amusing but instructive book, called "The Frying Pan," in which our side of the present argument was very faithfully and truthfully given. We advise the reader to obtain a copy, if possible; and he will there find an unanswerable statement of the case, wherein it is made plain that the position of various portions of the earth toward the sun has been the sole cause of all differences in complexion; and that all facial or cephalic differences arise from greater or lesser cultivation and development. In fact, it is evident to the close observer, that there is no pigment of color whatever in the skin of the dark races; the darkening of the skin and crisping of the hair being traceable to the heat and dryness of the atmosphere in the localities inhabited by the darker tribes of mankind. We find, for instance, that in upper Asia, where the climate is not so intensely and persistently hot as in Africa, the people are only darkened to the olive shade; and in lower or Southern Asia, which is perceptibly hotter and drier, the tribes are copper-colored; and from these last came our own American Indians. Africa, therefore, may be considered as having the most heated climate under the sun; for there the natives are entirely black. All these effects are produced by the greater or lesser amount of charring—so to speak—of the fatty tissues under the skin; for the outer skin itself is not blackened, as may be verified on examination of any portion which may have sloughed off from a wound on the body of the blackest man that can be found. It will be seen that it is as white as that of any white man.

The editor goes on to say that no race of mulattoes can be found, any more than can be a race of mules. This assertion contradicts the facts. In Mexico, the "Sambos," "Mestizos," and other varieties of mulattoes, have existed for a long period. There is no proof, whatever, that mulattoes cannot continue their posterity indefinitely; it is only the conjecture of a few, who wish to be considered extra-scientific, and who desire to uphold factitious distinctions based upon so false a theory.

We concur with the editor, that "liberality in matters of opinion is the only sensible and progressive course to adopt," and we also say that exactness in the statement of established scientific facts is not only "desirable," but imperative. But we do not believe that God has done an injustice to the negro in causing his complexion to be of a darker hue than ours, nor that this difference of color constitutes an evidence of his inferiority or of our superiority. Abundant proof is at hand from both ancient and modern sources, to show that the assertion of inferiority of capacity in the

colored man is wholly without foundation. A shining example of intellectual development may be instanced by presenting Euclid, the father of the science of Geometry—we had almost said of Mathematics also—whose problems remain as authoritative guides to this day; he being an Ethiopian of the blackest shade, which means a negro, of course. And then, what have these cavillers to say of the fact that the mythology of the Egyptian world is the basis of all systems of religion at the present day? The Egyptians were Africans also; and the Israelites, the "chosen people of God," were held in abject slavery for a period of four hundred years to this very negro race. The Egyptians were also the first astronomers; and their classifications of constellations and the signs of the zodiac have descended to us through the Chaldeans and Greeks, and are used by all scientific astronomers of our own time. Yet we do not say that the Israelitish people were inferior in capacity for development, notwithstanding they had been so long held as slaves. After acquiring their freedom under the leadership of Moses and Aaron, they developed a form of religion for themselves, instituted a priesthood, fostered education, encouraged commerce, and became a power upon the earth, until again reduced to slavery and captivity by superior numbers. And even after their final dispersion by the Romans, by which they became, as it were, "citizens of the world," we see them the leading financiers in every nation, and entering into politics, religion, and scholastic attainments, as readily, and with as much honor to themselves, as the freest people on earth. The argument in their favor will weigh equally as much in favor of other nations who have been in slavery. The latter condition does not prove their inferiority to others, nor establish the superiority of the enslavers, in any other respect than that of development. All other things are equal, for God made them so. And in so believing and accordingly acting, we are simply following out the plans of God, as the editor of the *Industrial Magazine* would have us do. We shall recur to this subject again, and examine its bearing upon the "Chinese question."

## Remarkable Cases of Clairvoyance.

The *New York Times* and *Brooklyn Gazette* contain long accounts of a case of severe illness from bodily injuries, and of the exhibition of remarkable clairvoyant and mediumistic powers by the sufferer, a young girl, in the city of Brooklyn. The latter journal goes so far as to state its opinion that the facts of the case establish the reality of clairvoyance beyond a doubt! Just as if it had not been already sufficiently proven, by other and equally remarkable cases, during the past twenty years! And then the *Providence Journal* comes to us with a report of a case of the same kind in Providence—the subject being also a young girl, suffering from illness. The powers shown by these mediums are certainly wonderful, and interesting even to Spiritualists; but that these things should continue to bother the scientific world is only another evidence of the self-imposed skepticism and willful blindness of those who presume to lead the people in scientific and religious matters. They might have found the solution of all these wonderful manifestations of spirit power long ago, had they taken the same road to enlightenment as that chosen by the much abused and maligned class to which we are not ashamed to be joined. Spiritualists readily discover the mode of operation in such cases, and can give a rational statement of the laws governing the same. There is nothing astonishing in such exhibitions, to those who understand these laws. The daily newspapers, that express so much surprise at these occurrences, have long battled against our philosophy and our faith; and they cannot now make us open our eyes wider with astonishment, and acknowledge the editors of those journals as the discoverers of facts and truths with which we have long been familiar. The medical men in attendance, in one of these cases, say they have no opinion to offer in relation to it. They never will have any, that they will dare to make public, while Spiritualism continues unpopular. It does not signify much in favor of their boasted science, that they are unable even to form an opinion. We shall refer to these cases more at length at another time.

## Commonplace Women.

A newspaper writer speaks in the following terms of women from a domestic point of view; and he denominates them as above, "commonplace women":

"It is by no means an insignificant class; but when kept out of books and 'blue-stockings,' they are the most influential of their race. It is to them that the sex who has the bills to pay looks for the genius of his household. No man wants a Jean of Arc to sew on his buttons or dish tea. A Jenny Lind would cut a poor figure in the commissary department of a well-regulated household. A Brownie or a Gnome would be sadly away from Helicon in attempting the regulation of a 'well-spring of pleasure.' No, the high-pressure women are not sought after to fill these niches in life. They are comets in the home galaxy, and their tails are not a good omen for the baby, nor do they answer well for the larder."

"The public may go mad over a Ristori, or an Ingelow, or a Sigourney, or a Braddon; but for all practical uses and wholesome influences, give us a Mrs. Jones, or a Mrs. Smith, or a Mrs. Green, or a Mrs. Jenkins—especially the one who fries our pancakes, and scolds us for not coming home in time to eat them hot. We would rather have our hair pulled and our socks darned by one of them, than to be possessor of a piece of humanity who could write a sonnet, but could not manage a son or sew on a button."

We prefer women who are not commonplace, but fitted to occupy any and all places to which they may aspire. The "common" idea of the sex is too common, indeed. We like those who can write a sonnet and sew on a button. There are more of this sort in "place" than is "commonly" supposed.

AN ESSAY ON PRONUNCIATION.—We dedicate the following to the publisher of the *New Letter*:

An English cockney at the Falls of Niagara, when asked how he liked the falls, replied: "They're 'andsome—quite so; but they don't quite answer my expectations; besides I got vetted, and lost me 'ot I prefer to look at 'em in ban hlingraving, in 'ot weather, and in the 'ouse."

Our usual chapter of Phenomenal Facts is unavoidably omitted this week.

HILLER'S "spirit-sack" is a very spiritless affair, Jo Kerr says.



## PHILOSOPHICAL.

(COMMUNICATED.)

## IN WHAT CONSISTS THE DIFFERENCE?

NUMBER ELEVEN.

Because the earthquake, the volcano, the flood, and the tornado had the effect to frighten ignorant humanity two or five thousand years ago into the adoption of certain forms of rude devotion, and the offering up of sacrifices for the sole purpose of appeasing angry gods, or invisible powers; that, therefore, such ideas and practices should descend, even in a very much modified form, to all generations as highest truth, seems, in a philosophical view of the case, a manifest absurdity, unworthy the notice of rational, sensible men. But while this order of things has prevailed in some portions of the earth, through many long centuries, there have been other methods of worship which have arisen out of far different circumstances, and under a more genial influence, which have exercised a preponderating power over all others, and sink them into comparative insignificance in the estimation of the searcher after truth. Such are the worship and observances that have passed down to us from the astronomical standpoint, to be found on the plains of Chaldea, and on the banks of the river Nile, in Egypt. To this point or portion of the world we are enabled to trace accurately and easily the origin of all prevailing forms of religious worship. Here existed a magnificent ritualistic system of religion, with a powerful priesthood and splendid temples, thousands of years before Moses was born. The German philosopher, Bunsen, shows us that one of the Egyptian monuments was built at least forty centuries before the Christian era. This great work could not have been commenced until the people had reached a tolerable degree of culture, the work of many centuries, as we know by comparison with other nations of a more recent date. Professor Draper informs us that, in 1854, there were excavations made by the orders of the Viceroy of Egypt, which extended to the depth, in various places of the Nile, and near the monuments, of forty-one feet four and a half inches; that through all this, there was nothing reached but Nile deposits, composed of alternate layers of loam and sand, the same throughout; that through all this mass were fragments of burnt brick and pottery; even at the lowest depth, there were found pieces of pottery, and of the organic remains; they were all of recent date. He further states that several calculations were made as to the amount of sediment deposited each century, and the result was, three and a half inches; which gives 13,500 years before the birth of Christ. The Professor intimates that this was not a fair and full test of the amount of deposit, as in the borings the rock was not reached, which lies at the bottom of the original valley of the river. If, then, pottery and other substances of a handicraft character were discoverable, which carries us back thirteen or fourteen thousand years prior to the Christian era, how long before that time may we reasonably date the period of their religious history, which doubtless preceded all attempts at a system of manufacture of brick or pottery, or anything else requiring time to become acquainted with, and proficiency in? Without any positive knowledge of the fact, we are yet warranted in the belief, that, when the men of the Nile began to congregate, their first employment was one of chase and continued observation of all their surroundings, both of the elements of the earth, and the skies filled with spots of twinkling light, high above their conceptions. And it must be reasonable, further, to suppose that, ere many years of their residence had passed, certain men were appointed and required to watch closely, and note accurately, the changes that took place, the better to regulate the affairs of their agricultural pursuits, the hope and trust for subsistence of the whole community depending, as it did, upon the annual flow of the sacred Nile. They, however, soon learned that their observations must necessarily extend to objects above the earth, if they would be seasonably warned of that which interested them most in their occupations and requirements. They began to observe the heavens and the movements of stars, as they rose and moved across the firmament, and were then lost to view, while others of a different character appeared, forming clusters and figures to which names were given and places assigned. This duty devolving on a few select persons, appointed to the office by the king or chief ruler, for their acquirements of knowledge and attention to the welfare of the people, soon made them an element of power indispensable to the commonwealth; and this was the germ of the Egyptian priesthood. The historian informs us that, so great and powerful was this body of men in their capacity of priests, the most exalted of the monarchs dared not disobey their mandates, or set aside their decrees. The Egyptian religion was far from a mere speculative subject; but, on the contrary, it was strictly enforced on all the people by grave and solemn ceremonies; the great temples were often the witnesses of grand professional services, the types of some that live in our own day. There were sacrifices of meat offerings, libations, and incense; there were temple decorations, pageantry, and devotional hymns to the praise of the great God Osiris, and the counterpart, Isis. These ancient Egyptians had, too, their trinites, which afforded to the vulgar abundant opportunities for idolatrous worship; it was said there had been Divine manifestations of a terrestrial character for the salvation of men. They taught that Osiris was incarnate in the flesh, and that he fell a sacrifice to the evil principle, and after his death and resurrection became the appointed judge of the dead. He was made to dwell in the under world, which is lighted by the sun at night; his office being President of the West. We fancy that we have a truth of recent date, when we claim the eternity of matter, and the indestructibility of all substances. But this is a great mistake, inasmuch as we find that those old Egyptian priests taught that nothing is or can be annihilated; to do, therefore, they said, was to assume a new form. Herodotus declares that they were the first to discover the immortality of the soul; saying that it was but an emanation of the great universal soul, existing to a less degree in all animals and plants. Believing, as they did, that there had been Divine incarnations, they were obliged to affirm the dogma, that there had been a fall of man, as necessary for a logical argument in justification of their faith. A powerful and learned body of men, forming the priests and teachers, had thus grown up from mere watchers on the rising of the river Nile, in its vast influence upon agriculture, where seven millions of inhabitants were dependent for their daily subsistence. Their calling, however, was not confined to noting the rise of the water, and proclaiming the fact to the cultivators of the land, but embraced the movements of the heavenly bodies as well; more especially the star which appeared just at the time of the commencement of the flow of the river. This was the Dog-star Sirius—the most splendid star in the heavens. Draper says: "To the Egyptians, the inundation was the most important event

upon earth. Mistaking a coincidence for a cause, they were led to the belief that when that brilliant star emerged in the morning from the rays of the sun, and began to assert its own inherent power, the sympathetic river, moved thereby, commenced to rise. A false inference like this soon dilated into a general doctrine; for if one star could in this way manifest a direct control over the course of terrestrial affairs, why should not another? Indeed, why should not all?" J. D. PIERSON.

(COMMUNICATED.)

## ARE THERE EVIL SPIRITS?

I was greatly edified by an article in the *Spiritual Republic* of February 2d, on this subject. While agreeing with the main drift of the essay, I am compelled to dissent from some of its positions. The writer says: "Evil, though a necessary, is a temporary incident of the soul's incarnation as an animal body. Animalism is essentially, necessarily selfish. Soul is inherently unselfish, because, in nature and aspiration, it is impersonal and universal." The writer elsewhere speaks of the soul as being "divine." To my perceptions the body is as really, as essentially divine as the soul; both are alike the outworking or development of the great Deific nature. True, the body is made of coarser material; is temporary in its uses and organization, while the soul is composed of finer material, indestructible in its organization, and eternal in its uses. Comparatively speaking, the soul is the more important and admirable entity of the two, while the body transcends all other known organisms. Strictly speaking, there is no such thing as evil. It is merely negative undevelopment, or, more properly speaking, a comparative term; expressing want of correspondence between the actual and our highest ideal. This lack of correspondence is, doubtless, a necessary condition of intellectual beings in a state of growth; but to discuss this point would be diverging from the main purpose of this paper. Our animal instincts, passions, appetites, and all other qualities, are outgrowths of our condition, and, generally speaking, adapted to it, and produced by general and undeviating laws. Our particular characteristics are the result of the impetus given to our organism by parentage, as modified by the causes which have acted upon it during growth. These inherited constitutional powers, and external modifying conditions, being ever varying, have produced the endless variety of individual character which we find, varying in endless degrees from the particular ideal standard which we term good. Perhaps this ideal standard might be expressed as harmonious completeness of development of all the faculties of the body and mind. It does not appear that animalism is essentially selfish, or that the soul, as such, is free from selfishness. The maternal affection, as exhibited toward offspring by man, and even by the lower animals, is unselfish. True, the animal appetites and passions simply crave gratification; but in the lower animals they are regulated, to some extent, by instinct, while, in man, reason and the moral sense are added to constitute a noble balance. Now, if the earth-life is "the period of the gestation of the soul and its ethereal body," what is there in its conditions of gestation to insure that harmony of faculties and completeness of development which would reach an ideal standard, and so exclude evil? As an unfavorable fetal life will tell with terrible effect on the earth-life, so an unfavorable gestation of the soul in the earth-life will tell with equally terrible effect upon the spirit-life. From the imperfect condition of the earth-life, it is a logical result that there will be, in spirit-life, inharmonious, undeveloped, evil, for a longer or shorter period of time. It appears, also, equally logical that those appetites and passions, whose functions it is to prompt to the nourishment and succession of our physical bodies, will perish with the bodies and cannot inhere in the soul. The disease of drunkenness pertains to the pneumogastric and other nerves, which must perish with those nerves. Here will probably be the unhappiness of the miser, that, while he has unfitted himself for happiness in other directions, having no use for money, he can find no gratification for his one absorbing passion. While there will undoubtedly be much undevelopment, arrestment, and inharmonious in spirit-life, each will seek and eventually find legitimate methods of outgrowing the results of unfortunate conditions during the rudimentary earth-life. I cannot believe that nature has so bunglingly adjusted the higher to the lower, that the unseen higher life will, like the fabled vampire, prey on the helpless lower. The relations of the spirit and mundane worlds are very imperfectly understood; and, as in other departments of human life and effort, all errors and mistakes have to be paid for. Although without positive proof, and writing from impression, I am inclined to the views of Hudson Tuttle ("Arcana of Nature"), that a favored few, by virtue of more complete moral and intellectual development, and a concomitant fineness of organism, gravitate to a higher sphere, and there find suitable associates, while the great majority linger on earth until they get that growth which will enable them to seek better society and conditions.

If this be so, it affords a sufficient explanation of the lying and unwise communications had through mediums, supposed to come from disembodied spirits. The great object of communications is, to convince a justly skeptical world of the fact of a future life; beyond this it is doubtful if practical wisdom, above what can be had through the earth faculties, can be got from spirit communications, only in rare and exceptional instances. It does not appear that the spirit is "inherently unselfish and impersonal," but that its personality is of a character corresponding to its condition. It must have an appetite for, and seek, such food as is suited to supply the waste of its own peculiar organism, but it is to be hoped that the supply is equal to the demand, and to be had without that clashing of interest which causes so much unhappiness in the earth-life.

If undeveloped spirits exist in spirit-life, what protection can we have against their baneful influence? Precisely the same means which are necessary to protect us from undeveloped spirits in the body; a firm, pure-minded, positive individuality will alone protect us from unfavorable conditions, personal or impersonal, visible or invisible.

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